

Banners of Love

Displayed over the Church of Christ, walking  
in the Order of the Gospel at

22. **HEXHAM:**

By the out-stretched Arm of the King of Saints,  
against the Jesuiticall Designe lately at-  
tempted by the false *JEW*.

O R,

An Answer to a Narrative stuf'd with Untruths,  
by foure *Newcastle Gent.*

*Isay 4. 5. And the Lord will Create upon every dwelling  
place of mount Syon, and upon her assemblyes, a Cloud by  
day, and the shining of a flaming fire by night: for upon  
all the glory shall be a defence.*

*Isay 54. 17. No weapon that is formed against thee shall  
prosper; and every tongue that shall rise against thee in  
judgement, thou shalt condemne.*

*Rev. 2. 2.*

*Thou hast tryed them which say they are Apostles, and  
are not, and hast found them Lyars.*

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Are to be had at the Stationers in *Newcastle*, and  
also at *Will. Hntchinson* Bookseller in *Dur-*  
*ham*, and *Rich. Dobson* in *Hexham*.



To the Church of Christ walking in the Order of the Gospel at Hexham.

My dearly beloved,

**T**He Crowne of my rejoycing in Christ, through whom he is pleased to convey divine consolations, for the sweet refreshing of my weather-beaten soule, surrounded with stormes on every hand; from Rome, from the World, and (which is most sad) from my (late) familiar friends, the professed servants of the same God whom we adore. O my Beloved, what measure have you and I met with from unreasonable and wicked men, since by a seperation from the World, we made a visible profession of the Faith of the Gospel: You know the many plotted lyes that have been invented, and vented by Satan and his Children; That there were twelve Persons to be Baptized at Naward Castle, whom I called my Apostles, and said that I was their god. That I have taken 12s. 14s. 20s. a Person, for Baptizing them. That some have seen me drunke (on the Rode.) That I robbed a man neer unto Corbridge. That I was sent for to Newcastle, and so to London, to suffer. That some whom I Baptized, presently run mad, had the Palse, were blinde, have been drowned, have hanged themselves, and many such like abominable untruths: But, through the good will of him that dwelt in the Bush, you have been preserved in the midst of these flames, so that from the first day untill now, you have been living Monuments of his unspeakeable mercy, not a hayre of any of your heads perished; being more then conquerors through him that loveth us; his Banners of love have been continually over us; he hath drawne out the hearts and affections of his Churches to owne you; their gracious spirituall Epistles (from London, Lempster, Leith, Stokesley, Lancashire, and Cheshire) have raysed, and exceedingly refreshed your spirits; and the Lord returne seven fold into the bowes of those pretious ones. O what a rich stocke of Prayers have you going? a mighty interest in the Churches of Christ, who are terrible



Deut.  
33. 16.  
Isay 43.  
1. 2.



7  
rrible as an Army with Banners. The late Jesuitcal attempt to ru-  
ine you, Christ discovered seasonably, and blasted the Adversary ;  
yea, and turned it to your singular advantage, and wonderfull in-  
crease in number and grace ; who could imagine that so many  
precious soules should be added to the Church of Hexham upon  
this detection of the Impostor ? most men thought it would have  
been your ruine ; but as (upon the discovery of those grand Hypo-  
crites) in the first pure Church ; so hath the Almighty blessed  
and prospered you. But now alas, your flourishing condition hath  
(I feare) stirred up a spirit of emulation, in those Congregations  
that differ from your judgement ; who under a pretence of Publi-  
shing the false Jew, have mightily laboured in his designe, to sup-  
plant you, who being but a young Vine, and of tender Grapes, had  
more need of carefull dressing, and constant dewes of consolation,  
and instruction, then such discouragements and defamations, as that  
you readily embrace any (whether Sheep or Goats) if they be but  
of your opinion in Baptisme, that you (even the whole Congrega-  
tion) are given up of God to beleve lyes, these, and such like  
assertions are sad and grievous, especially from those who have pre-  
tended to build with you, giving a secret stabbe (as it were) in  
the midst of a Brotherly salute ; but tis your mercy that Christ  
deales better, cherishing your soules with his most sweet and chaste  
embraces, as his most loving faithfull Spouse, carrying you in his  
blessed Armes, and folding you in his bosome of love (that Nest  
and Hive of sweetnesse) taking all your reproaches, affronts, and  
indignities, as done unto himselfe, while he leads you through  
the greene Pastures, and feeds you with Marrow full of fat-  
nesse, by the still waters, hiding you in his Pavillion, and in the  
secret of his Tabernacle from the strife of Tongues ; thus the  
Eternall God is your refuge, and underneath are the Everla-  
sting Armes. Wherefore be encouraged in the Lord, yee Children  
of the most High, and remember what I have sometimes taught  
you, That the Saints tryalls, shall end, in triumph, your Night  
of misery, will have a most glorious Morning of victory : And  
though it be sad to suffer by Professors ; yet consider, that Christ  
suffered by his owne professed people ; so did Paul, and other pre-  
cious Saints. Did you ever heare of a Church increasing, as God  
increaseth you, without great afflictions and persecutions ? Doe

Acts 5. 14.

Acts 21. 30.  
vvith 28.

not consult with flesh and blood, but behold the workes and wonders of the Lord, how he baffles the carnall conceits of men. Remember what a signall token of divine approbation was shewed but a Moneth since at Muggleswicke, in the cheerefull submission of many pretious soules, to your despised Ordinance of Baptisme, (the very same day that it was cryed downe by a Boanargis, who soon fell sick, and so dyed,) the whole Night following being employed in Prayer, and declaring the worke of grace upon their soules (a Vigil to be observed) and in the Morning buried with Christ in Baptisme. Some of you have been secretly instructed, and marvellously convinced of Disciple-Baptisme onely, while you have been under the Preaching of Infant Sprinkling. Live up to these mercies, you pretious Saints; let your holy, humble walking, crowne Christ, and more and more confute the Adversarie.

<sup>1</sup> Pct. 2. 12. So stand fast in the Lord, my dearely beloved: And the God  
<sup>Phil. 4. 1.</sup> of peace shall bruise Satan under your feet shortly. You, whose  
<sup>Rom. 16. 20.</sup> Prayers prevailed for my life, from a late extreame sicknesse,  
<sup>1</sup> Thes. 3. 8. would surely have me live; Why now I live, if ye stand fast  
<sup>2</sup> Cor. 11. 2. in the Lord, I have espoused you to one Husband. O my dearest, let your shining conversation so adorne your profession, that I may give up my account with joy, and present you as a chaste Virgin to Christ, when transported on Angels Wings to the Kings Palace, we shall be lovingly received into our Masters joy, with Well done, and Well come. This is the life, the joy, the hope of him, who intirely and unfaignedly loves you,

Hexham 6<sup>th</sup>. 20<sup>th</sup>. 1653.

Your servant for Jesus sake to  
live and dye with you,

*Tho: Tillam.*

<sup>1</sup> say 66. 5. Heare the Word of the Lord ye that tremble at his Word, your Brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified; but he shall appeare to your joy, and they shall be ashamed.

*The*



**T**He late Act for ejecting Popish Priests, causing a retreat to *Rome*, hath so enraged those Locusts, that they have invented new and unheard of stratagems, to destroy our Vines, by instruments cut out and fitted for any kinde of mischief, with Unction and Benediction from the Pope, to undermine, poyson, and bring to ruine the Churches of Christ. Amongst these miscreants (whereof many are said to be sent into *England*) one subtil instrument of Satan is designed for *Hexham* in *Nor-thumberland* (a place swarming with Papists) there to carry on his Plot for the destruction of the Baptized Church; such Churches being the great adversaries of the man of sin, overturning his great Idol, wherewith he inchurches the world in their infancy, to prevent the rejecting of his abominations, when they shall be able to discover him. This wretched Emis-sary (with plenary indulgence) lands at *Newcastle*, and as a poor Schollar, craves reliefe of a Minister there; but finding Charity cold, he hastens to Lieutenant Collonell *Paul Hobson*, where he findes courtesie as large as report. A while after he gives it out that he is a Jew (having been Circumcised at *Rome* on purpose to deceive) by the name of *Iosephus Ben Israel* (rather *Iudas Ben Belial*) having obtained the love and letter of the Lieutenant Collonell; he came to *Hexham*, where he acted his part so neatly, and counterfeited the convert so Saint-like, that after a solemne publique Confession, he was Baptized; but within a Weekè after, his lyes came to our eare, (a seasonable mercy to prevent his communion with the Church) which drew him to *Newcastle* to vindicate himselfe, which with much confidence he boasted: but God, the great preserver of his Saints, discovered his Hypocrisie at length, to whom be everlasting Praise. Hereupon, foure *Newcastle* Gent. Publish this false Jew to the World, but drive on secretly his designe to breake the Church of *Hexham*, by reproaches, scandalls, and very great untruths, to which I shall in the strength of Christ, returne a sober, Christian answer, as becommeth my profession, not rendring reviling for reviling. The Gent. who have three or foure times subscribed it are,

*Tho: Weld.*

*Cuth: Sidenham.*

*Sam: Hammond.*

*Will: Durant.*

In their Title Page, they present the World with a *Scot*, Baptized at *London*, and re-Baptized at *Hexham*; but we deny his re-Baptization at *Hexham*, and doe conceive he was onely sprinkled at *London* (as the manner is) and not Baptized; for though much time and strength was spent by a Gent. in *Hexham* Pulpit (omitting the great poynt, who were fit subjects for Baptisme) to shew that the Word *Bapti'sa*, might as well be taken for sprinkling, as dipping; yet (since these Gent. declare, my acquaintance is not great with the Rabbies) let a worthy man of their owne judgement informe them, That the Word *Bapti'sa* from *βαπτίζω*, signifieth primarily, such a kinde of washing as is used in Bucks, where Linen is plunged, or dipt, and that the native and proper signification of it, is to dip into, or plunge under water; for which he quotes these Scriptures: and in his Annotations upon *Rom. 6. 4.* he saith, That the manner of Baptisme then, was to strip them naked, and pluge them in the Water (but this Mr. *Baxter* will say, is a breach of the seventh Commandement.) And upon *Mat. 3. 11.* *I Baptise*, that is (saith he) *drowne you all over*. Now why should not we rather practice according to the way of the Apostles Baptizing, and the genuine signification of the Word, then the Popes way of *sprinkling*? but of this more at a fitter opportunity: this may suffice to shew the Gents mistake. in the Front of their false Jew, who was not re-Baptized at *Hexham*; as also themselves acknowledge a little after in the same Title Page (but that he was Baptized there) but it was (say they) soon (and pag. 3.) very soon after his Landing; how soon it was themselves declare, April the 21. he Landed, and June the 5. he was Baptized, which I am perswaded was more time then was taken to Baptize *Ananias* and *Saphyra*, *Symon Magus*, and other Hypocrites, by men of more discerning spirits, then any of us. But surely these Gent. begin to shew an ungospel-like spirit, soon, yea, very soon, even in the Front of their false Jew; 'twere the easier borne, if it did not breathe wholly throughout their Narrative. But to their first Epistle, where I shall observe little, the stroake of death having removed the Gent to whom it was Dedicated. Secondly, They mention *Everard* in the same Epistle (reflecting as I conceive upon us) whose Errors we dis owne; although,

through

Leigh Crit.  
Sacr.

John 3. 22.  
33.  
Mat. 3. 11.  
16.  
Acts 8. 38.  
Bapt. Bapt.  
pag. 136.

(a)

through mercy, we had neither hand nor heart in that Persecuting Petition, which these very Gent presented against him to his Excellency ; but ever blessed be our gracious God for raising such an eminent instrumentall Saviour, as our Victorious and most renowned Generall, whose care was, is, and I hope ever will be deate to such desires, and long may this Christ-like Gospel-spirit sit in Mount Syon, to judge the Mount of *Esau*, while all such Persecutors speed like these Gent. in that Petition. Will not the Word, without the Sword, confute Errors ; must this Prælati-call spirit still be up ? I perceive *Everards* Antidote wanted strength. But I goe on to their second Epistle, where they shew Satans chiefe wayes of delusions ; as first, *The opening of a wide doore to let in Sheep and Goats ---- and doth not Satan drive on such an interest in the Administrators society, to get a number to glory in ?* Ans. Tis too apparant that Satan drives on a notable designe of bitterness, wrath, strife, and scandall in these Gents writings. 2. A number to glory in, if they be gracious ones, is truly Apostolicall ; and my hope is, that the number which our gracious God is pleased to adde dayly to the Church of *Hexham*, will so adorne their holy Profession, that it shall be known, the Gent. have reproached the servants of the living God, Satan driving on no such designe in the Administrators society. 3. The doore was wider at *Weremouth* but a few moneths since, then it is, or ever will be in the Administrators society ; that Parish way of sprinkling is now drawne into a narrower compasse ; for since an addition of Tythes was not feasible, one of these Gent. changeth his habitation (to a warmer Quarter) and withall changeth his judgement, and as I heare, keeps the doore closer at *Newcastle*, admitring no more upon a Parish account. But I desire these Gent. to resolve me in their next, whether onely Children of Church-members, have right to Baptisme ? if so, how were the members themselves Baptized, whose Parents never were in such Church-fellowship ? or if all Children have right to Baptisme, how will these Gent. answer the wrong, in rejecting them from that holy Ordinance, exposing them to the greedinesse of such ravenous hirelings, who have been cast out of the Ministry, as wolves, dumbe doggs, and abominably profane wretches ? If God drives on the present



sent interest at *Newcastle*, who did drive on the former interest at *Weremouth*? But the next passage in the Gents Epistle will evidently point out, where Satan (the Father of lyes, and the accuser of the brethren) drives on his interest; for these Gent. confidently declare, that before the letting in of the false Jew,

1. *Vn-truth.* the Administrator knew of his many plotted lyes. I must take up the complaint of the abused Prophet, Jer. 9. 3. 4. 5. and spread this false accusation before the just and righteous God, as also I have

2. *Vn-truth.* done another grosse untruth, affirmed by one of these Gent. in a throng of people, viz. That I had neglected to Preach the Fundamental truths of the everlasting Gospel, and had made it my businessse to Preach up Baptisme ever since I came to Hexham. Which notorious falsehood was then detected, and soon after confuted under the hand of a Parliament man, who had taken notes of about threescore Sermons, (and not one of Baptisme) the heads whereof, at our next dispute, I produced, with this attestation; I have compared this Paper, with my owne Notes, and they are both one, this I thought good to certifie under my hand, very well knowing, that many aspersions have been rayssed against Mr. Tillam, and false informations given in against him, which he is no way guilty of, W. F. But although full evidence declared manifestly the Gents guilt in this grosse untruth, and great scandall, yet I never saw, nor heard of any repentance, but rather a smothering of the wickednesse, by those with whom he hath fellowship, who have also brought upon themselves further guilt, by joyning together in this palpable untruth, that I knew before of the Jews plotted lyes, which I am ready to disprove by scores

1 Tim. 6. 10. of witnesses. But since such grosse scales of prejudice and falsehood have so manifestly covered their eyes, with darkenesse that may be felt, I doe the lesse wonder at their following scornfull question, *Whether I would Baptize a man with the French Pox on his Nose, that had committed Adultery the night before, if he did but professe the Faith of the Gospel, and desire admission?* Ans. I look at Covetousnesse with as hatefull an eye, as either of these; and if some of these Gent. were not generally known and talked of, for this kind of Idolatry, which is the root of all evill, I should not have Published it; but this may worke their Repentance. 2. I must freely declare, and let all the Saints

know



know it, and well weigh it, That if a Jaylor should presently come from tormenting the tender Lambs of Christ, or a Symon from his Sorceries (which are worse then the French Pox, or Adultery) after I had shewed them the Patterne, Formes, and Ordinances of the Gospel-Temple, and put them upon consideration what it would cost them to be Christians, if they should professe the Faith of the Gospel, with Evangelicall repentance, and an earnest desire of the Ordinance; I would in the strength of Christ speedily Baptize them, though it were the same *houre of the Night*; and thus wide will I endeavour to keep the door, *Act. 16. 31.* not an inch narrower after the *New-England* way, nor a foot wider, to let in Children, in whom nor Faith, Repentance, or desire at all appears: and as I thus open a doore of admission, so shall I as readily set open the doore of ejection, as need shall require, and hereby enjoy peace in my Pilgrimage, and a plaine rule to make my account by in the great day of Christ.

Having thus spoken to their first way of Satans delusions, I shall onely say this to their second (*of undermining Churches by closing with Errors*) That if Baptizing of professed Disciples be indeed an Error; then Popish sprinkling of Infants may the better passe for a Gospel truth; and so passe to their third way of Satan, that is, *To lay the maine weight upon some particular Ordinance*, which let me tell my Brethren, they may not venture their soules upon; I have sometimes told them, that 'tis not enough to have a Levite in our house, a poore prop to be onely Baptized, and in Church-Communion Friend, *how camest thou hither, not having on a Wedding Garment*, will startle all; therefore leaving the principles of the Doctrine of Christ, let all sincere soules goe on to perfection; and as he that hath called you is holy, so be ye holy in all manner of conversation; be sure your communion flow from a cleare union with Christ: what a mercy is it, that the Gent. can thus farre accord with us. Really Reader, (thou that art the Childe of peace, and canst not endure any kind of harshnesse) it is the griefe of my soule that I am constrained to dip my Pen in Vinegar at any time; but knowne sins, must have sharpe and publique reproofe: I am troubled to use such tearmes, as *Lye, untruth, falsehood, &c.* but I have professed (though it procure a jeere from the Gent.) not to dabble

B

with

Zev. 12. 17.

Yer. 1. 17, 18.

1 Tim. 5.

20, 21

Tit. 1. 12, 13.

with untempered Morrer. And if thou well weigh these Seriptures, thou wilt finde it a duty both to me and thy selfe, wherefore I desire thee peruse them.

3<sup>d</sup>. Un-  
truth.

But though we can heartily close with these Gent. in their third particular; yet in that wherewith they close their Epistle we cannot; for it is a grosse untruth, to close the Jews Declaration about Church-Communion at the end of seven lines, with *Cetera desiderantur*, (*id est*, the rest is wanting) for the Gent. had full two Pages more in their hand of that they call the Jews Arguments for Baptisme: And to this grosse untruth they added another (a most unworthy Act) in Printing my Animadversions upon the whole, when the one halfe of the Jew was not Printed; and then tell the Reader, *that they were my owne conceptions, and not bottomed upon the Confession*; which I must tell the Gent.

4<sup>th</sup>. Un-  
truth.

is another Untruth, as the Reader shall see upon perusal of the whole. No wonder therefore, that they should be so strongly deluded to beleieve his lyes, whom they knew to be a Lyar. He told them (and it seems they beleieve it) *that he forged Authors for the strengthening us in our opinion*. Reader, hast thou one Beame of light; I will appeale to thy Conscience? Canst thou imagine that the Popes designe is to strengthen us in our opinion of Baptizing Disciples onely, and Preaching downe his Infant sprinkling, which shakes his seat, and makes his Triple Crowne to totter, unchurching all whom his sprinkling Idoll hath Churched? No, no, his very soule abhorres it, and therefore he (it seems) anoynted, and appoynted this accursed Impostor to undermine and ruine us; but the mighty Arme of Christ our King, hath wonderfully detected, and defeated the stratagem, and secured his poore professed, despised servants, from the malice and subtilty of Satan, Antichrist, the World, and all false Brethren. O that we may walke worthy of this mercy to his prayse! Thus much to the Gents Epistles; They have also an introduction mentioning *Tobiah* and *Sanballat*. And many such we have met with, while this Gospel-Church hath been building, who have endeavoured to weaken our hands from the worke; but these Gent. out-strip all. They close the introduction, with telling the world, *That the Administrator and his Society, gloried much in this new Convert*. *Ans.* He seemed

to us a reall Convert, and therefore we did but our duty in re-  
 joycing, as Angels doe, and as Mr. *Sidenham*, with his Society <sup>Luke 15. 10.</sup>  
 would (and ought to doe) have done; yea, and as one of his <sup>Acts 8. 8.</sup>  
 Society did, who was deluded also by him, more then my selfe;  
 I being deceived before his lyes came to my eare: but so neatly  
 and subtilly did he dissemble, that he deceived this Gent. after  
 he had heard of his lyes; for so Saint-like were all his answers,  
 that they well deserved all that the Gent. hath reported to the  
 world in his *Counterfeit Jew*, that is, *Orthodox, Spirituall, Learned,*  
*Practicall*. I shall now take a view of the Gents *Narrative*, where  
 the forementioned Member, in Fellowship with M. *Sidenham*, is  
 honoured with the Title of their *Deare friend*, although they  
 confesse *he was deluded by the false Jew*; but when afterward  
 he appears on the Administrators part, against their un-Gospel-  
 like carryage; then the Gent. are pleased to tearme him a  
*Stickler*; and his Plea, *A perillous Argument*. I might upon  
 handsomer grounds deride the conceit in M. *Shadforth*s exami-  
 nation, as a frothy and idle fancy; namely that it is the Popes  
 project to bring People into a Congregation, or Church, and after  
 to *Anabaptisme* ---- which was as much as they sought after, and  
 all they desired. Is it possible that these Gent. should be so over-  
 credulous, as to conceive there is any truth at all in this whim-  
 sey? they have been at it before, and I have answered it. But (b) Pag. 7.  
 howsoever these Gent. deale with me, yet I hope prejudice shall  
 never so farre cover the eyes of my understanding, as to think,  
 that the Pope desires to draw people into Congregationall  
 Churches: but I must confesse, this is as likely, as that which  
 some with much confidence affirme, viz. That the designe of  
 the Anabaptists is to draw people to Popery; yet possibly, the  
 Pope may have entertain'd Mr. *Baxters* conceit, That our  
 way of Baptizing will shorten the Peoples lives, and that it is <sup>Baxt. Day.</sup>  
 good for nothing but to despatch men out of the world, and to <sup>Pag. 135.</sup>  
 ranken Church-yards; and upon this account (indeed) he may  
 desire to draw people to Anabaptisme. But if M. *Baxters* judge-  
 ment be right herein; what need he and others, be so hot in  
 dispute and persecution; let them have but a little patience,  
 and our practice will destroy our selues: but doubtlesse such  
 will prove false Prophets, and the gratiuous promise of the King



May 44. 25. Of Saints, will frustrate the expectation of Mr. *Baxter*, and his Complices, who consult onely with flesh and blood, and are more in love with their ease, then Christs Ordinance, not daring to expose themselves to the danger and reproach of the Water, (in *Philips* way, *Acts* 3. 38.) especially in cold Regions and seasons; there's danger of many mortall diseases, Catarrhs. &c. sayes Mr. *Baxter*; in the eye of reason I grant, but a promise of divine assistance in this Ordinance, *Lo I am with you alway, even unto the end of the world*; carries the obedient soule upon the wings of an active Faith, through all dangers, difficulties, and disgraces. Blessed instances of heavenly ayd in this undertaking, might be produced to confute the Adversary; many tender, sickly persons some very great with Child (let Mr. *Baxter* make himselfe sport with it if he will) some of great eminency, in cold seasons have valiantly followed Christ through this part of righteousness; neither did I ever know any that suffered by it. And though it be censured for an impertinent digression; yet since the Administrator is the Batt, and Baptisme is the marke the Gent. chiefly ayme at, I shall fully answer to Mr. *Shadforth*s conceit, in declaring, That if this be the Popes designe in drawing people to Anabaptisme, he will be as much mistaken as Mr. *Baxter* is. Catarrhs are not generated, but through a secret blessing rather profligated by this practice of Baptisme. The Administrator upon his first undertaking had a sharpe Catarrhe, and was greatly distempered; the season cold, the Persons Baptized many, but through mercy, his Catarrhe vanished. My Reverend Brother Mr. *Will. Kaye* (who by his Ministry gathered a people at *Stokesly* in *Warke*) after long communion in the way called *Independent*, was convinced of Baptisme; after which he was instrumentall to convince many, and in the midst of a sharpe distillation of Rhegume, did very much honour Christ by a late cheerefull submission (and many pretious soules with him) to the holy Ordinance of Baptisme, and was presently raysed, strengthened, elevated, to our great admiration; having since Baptized many, without danger; therefore let not his holinesse, nor any of his Adharents, dreame of drawing people this way to destruction: but enough hath been said to Mr. *Shadforth*s examination, and I must now answer the Gents charge against the Administrator,

Mat. 28.  
29. 30.

As in his  
Bapt. q. 136



ministrator, who was not afraid to compare the Jews eyes, to Abraham and Davids sins; but owned him as an Angel of God, and his deare Brother in Christ. *Ans.* I must confesse, that the harsh and High-Commission-like dealing of these Gent. (which tended not, neither did God own as to a discovery) constrained me the more to appeare for him, while I thought him innocent, and could see nothing proved at all against him, which was neither vaine-glorious, nor affronting, as they please to tearme it. And for comparing him to *Abraham* and *David*, I suppose I might warrantably doe it, when with *David*, I heard him cry out (lamentably) *I have sinned*; with tears and trembling, professing a loathing and detestation of his former abominations. But to proceed, the next charge is, *That the Administrator affirmed, that many of the Jews could speake perfect English.* *Ans.* They cannot charge me with speaking untruth: I suppose none will deny, but a Jew trained from his infancy among the English (as many of them are) may speake as perfect English, as a *Scot* may do Hebrew, which they confesse this *Scot* could doe. *pag. 12. line 18* and the counterfeit Jew, *pag. 1. line 9* but this charge is onely as lightning to the ensuing thunder; for if my life, liberty, credit, or whatt ever is deare, lay at stake, the Gent. have proclaim'd it to the world, that *some years since, the Administrator was a Papist*; I leave the Saints to consider, from what kinde of spirit this proceeds. It was with much Prelaticall, High-Commission like Lordinesse lately demanded in a throng of people, by one (and I thinke the youngest) of these Gent. if I had not been a Papist? I durst not then deny what now I declare to the world, That about twenty years since my poore soule was deluded by Antichrist; and through infinite riches of grace, the everlasting bands of distinguishing love, drew me out of that horrible Pit 17. years since, which the Gent. would not declare, but mention *some years since*, as though it were but lately that I was a Papist: thus all the dirt they can possibly procure, raking *Romes* filthy ditch and all, they freely cast in my face: But if I should declare what I have heard, and can prove of some of these Gent. seventeen years since, it would much displease. And now that they have thus laboured to cover me with shame and disgrace, they leave me a little for the world to gaze on, and ha-

(c)

ving

5<sup>th</sup>. Vn-  
truth.

See pag. 13.  
(\*)

Lodg. 12 6.

1 Tim 3, 2.

ving endeavoured to make me many foes, they are trou-  
bled that I should have any friends; wherefore he who but late-  
ly was their deare friend, they must now contend with (for ap-  
pearing on my part, against their fierce and bitter actings) he  
confidently affirmed (as they say) *That because the Jews could*  
*pronounce Shibboleth, therefore they could speake perfect English;*  
which creates this scoffe (which their friend must weare as a fa-  
vour from them) *A perillous argument.* No wonder I should be  
thus laden with reproaches, scornes and slanders, when their  
deare friend cannot escape them: but the truth was this, the  
Gent. judging it improbable. (or impossible) that a Jew should  
speake so good English, presented a *Dutch Schoolemaster*, who  
could not speake plaine English, as an Argument to prove, that  
no *Jews* could speake our Language perfectly; so that here lay  
their strength, *This Germans cannot speake perfect English, there-  
fore no Jew can speake perfect English:* so that justly is their jeere  
retorted in their own Dialect --- *A perillous Argument.* It was  
this Argument that occasioned the speech of their deare friend,  
That some *Jews* had more command of their Organs, with volu-  
bility of expression, then *Germans*; and gave this instance of  
*Shibboleth.* From deriding their deare friend, the Gent. fall up-  
on Lieutenant Collonell *Hobson*, for no other fault that I know  
of, but that he is also against the sprinkling of infants, and gave  
more Bishop-like entertainment to the *Jew* then any of them-  
selves; and yet they say, *That he was courteously entertained, and*  
*particularly by one of them;* but what this entertainment was,  
you may perceive by the *Jews* Plea for leaving *Newcastle* so  
soon; namely, *because he could get no Lodging;* so that here is  
the latitude of these Gents courtesie, which is thus published  
in Print: Had an Antipædobaptist boasted of so small a piece of  
Charity, as would not amount to a Nights Lodging, 'twould  
have been censured for the sounding of a Pharisaicall Trumper;  
a little of these Gents Charity goes farre. But now the Gent.  
declare another grievous crime of the Lieutenant Collonell, *For*  
*the Jew* (say they) *acknowledged, that he had heard much of the*  
*Lieutenant Collonell at Rome.* Beleeve it, *A perillous Argument.*  
The Lieutenant Collonell hath been talk'd of at *Rome.* Ergo ---  
*'Tis like that by this time some of these Gent. are also spoken*  
of

of at *Rome*, since they have appeared in Print pleading for sprinkling (the Popes *Diana*, and the best market of the hireling exploded Priest) and doubtlesse, the Preaching and Printing of the Lieut. Coll. with his late Publique employment in the Government of *Newcastle*, hath been heard of in other places besides *Rome*. What strange suspicious insinuations are these? The Administrator has been a Papist *some years since*; And the Lieutenant Collonell *has been heard of at Rome*: The Gent. are loath (it seems) to speake all out, we may both possibly have a moneths minde to *Rome* yet. O enmity, prejudice, emulation, falsehood, whether doe you meane to transport these Gent? This possesseth the rude multitude, that we are certainly Papists, contriving (by *Baptizing* Disciples) to turne all to Popery; whereupon they invent lyes, and (since these Gent. put forth their false Jew) make Libells, and violently assault me in my owne house. Thus the Gent. having represented us suspicious to the world, Declare, That after the Jew had lived about a moneth with the Lieutenant Collonell, he commended him to the Administrator at *Hexham*; which as these Gent. would insinuate, is a commendation of one *Popishly affected*, to another. *Ans.* The Jew indeed brought me a Letter from the Lieutenant Collonell, wherein the most concerned the Jew was, *That the Ministers at Newcastle are discontented at him, and some of them report he is no Schollar; which I doe not beleieve: I am sure his condition calls for love and pittie*: but let the Reader take notice, That the Gent. of *Newcastle* are now in another minde, and doe confesse he is a great Schollar, in their false Jew, pag. 12. line 18. So that you see these Gent. are not infallible in their judgments, and can no more know the secrets of a heart, then the depths of a Schollar, till full fruits appeare. Having let fly two or three Arrowes at Rovers against their deare Friend, and the Lieutenant Collonell, they returne with a full Quiver to their constant Butt. The Administrator Baptized him within a few *Ans. pag. 6. at (a)* dayes after he came to *Hexham*. The Administrator still with much confidence affirmed him to be a Jew. The Administrator presently replied for him. The Administrator told us very angrily, that he saw bitterness of soule, and brokennesse of heart in him for those lyes, which we did not Christianly to presse. The Administrator



strator called him an *Angel of God*. What is all this, but ~~how~~  
 have at the Administrator, have at the Administrator? lets smite  
 him, wound, breake, blast him to purpose. *Aus.* The Admini-  
 strator had as much ground to conclude he was a Jew, as *Philip*,  
 Luke 6. 44. or *Peter* to judge *Symon Magus*, or *Ananias* beleevers; and ha-  
 ving this confidence (by a sure Rule) the Administrator looked  
 upon as his duty to Baptize him, and to pleade for him against  
 that High Commission course that was taken, but not blessed of  
 6<sup>th</sup>. Vn- God to detect him. But it is an Untruth to say, *I called him an*  
 trush. *Angel of God*; I wished them to mitigate that rigorous, fierce  
 carriage, and be more civill, courteous, and Christian to Stran-  
 11eb. 13. 2. gers, since some had entertained Angels thereby unawares;  
 which he might possibly prove. since all their fiercenesse could  
 finde nothing at all of prooffe against him; indeed, when I  
 heard him to say, *That such hard usage was enough to cause him*  
*to goe backe to his Countrey, and write against Christianity*; I  
 did roundly and sharpely reprove him, and from that time sided  
 not with him, as suspecting the frame of his spirit, being farre  
 from his former temper, but in this the Gent. are silent. Let  
 the Reader (if he can) espy one good Word for the Administra-  
 tor throughout all the Gents false Jew, but all the Gall and  
 Wormewood they can procure. When nothing could be proved  
 against the Jew being ready to depart (without a discovery) Al-  
 derman *George Dawson* offered, That if I would see him forth-  
 coming, he should goe with me: but seriously. I found my  
 spirit averie (since his late expresseion) when of a suddaine (af-  
 ter the Gents fiercenesse had done no good) the Almighty  
 searcher of hearts, ordered the Steps of a man at that instant  
 into the Roome, with two Letters, the one directed to *Thomas*  
*Horseley*, but so worne, spelled and written, that there was much  
 difficulty in Reading it; yet so much appeared, that his guilt  
 appeared more, then by all the former rugged, unchristian deal-  
 ing; yet still he faced it out, and subtilly evaded all; at length  
 I desired that I might take him into the Garden, which was rea-  
 dily granted, Mr. *Hammond* also whispering in mine eare, to  
 sift him throughly; but this the Gent. smother, Declaring That  
 7<sup>th</sup>. Vn- the Jew desired to goe aside with the Administrator: whereas God  
 trush. knows, and some of themselves know, that the motion and de-  
 sire



fire was mine. What a naughty spirit is it that sets these Gent.  
 a worke, concealing all that might render the Administrator any  
 way acceptable; and proclaiming all that may any way tend to  
 his disparagement? amongst the rest, declaring, *that they knew  
 not what passed betwixt us*; which is untrue; for I declared to  
 them, *That* I pressed him with all my might, by perswasions,  
 allurements, threatnings, to discover the particulars of that  
 guilt which I manifestly discerned in him: but before I could  
 obtaine this, some others came to us, which made him more  
 reserv'd, so that I set to it singly the second time; but all the  
 Gent. coming into the Garden, much amused him. Then  
 Mr. *Hammond*, and some others, laboured with him: but when  
 they could not prevaile I was desired the third time to try  
 what God would doe; who now so mightily appeared (in a cor-  
 ner of the Garden near the River) that the wretch confessed  
 his imposture, telling me, that if his life might be secured, he  
 would make knowne strange things; but not daring to pro-  
 mise more then I could performe, I called to Mr. *Hammond*, who  
 upon some promises, and encouragements had all discovered;  
*as that he was no Jew, but (to acts the Jews part) was Circumcised  
 in Rome. That he was Mr. Alexander Ramsey's Sonne. That he  
 would discover many Popish Plots against England, &c.* After this,  
 Mr. *Hammond* and Mr. *Durant* desired me (as being best ac-  
 quainted with him) to give him some Christian Councell, which  
 I willingly performed, labouring to touch, or if possibly, to  
 awaken his feared Conscience, and hardned impenitent heart,  
 shewing him the just hand of a sin searching God, &c. Amongst  
 other things, I demanded of him, *How I should know that he  
 took up Baptisme at Hexham, upon any other termes then he took up  
 Circumcision at Rome (that is, on purpose to deceive.)* He answered,  
*That all he could say was his conversation while he was amongst  
 us: And thus much for the discovery of the Impostor, with  
 which the Gent. draw to an end of their Narrative, onely some  
 passages (it seems) they had almost forgot; They had almost for-  
 got to tearme their deare Friend, a Stickler, whom, they say, urged  
 this Argument for the Counterfeit triumphingly. Did yee ever  
 heare or reade of an Emmissary from Rome, that submitted to the  
 Ordinance of Baptisme?* *Ans.* I suppose, that as these Gent.

could not name one; so they never heard of such an Impostor as this; the Pope with his scarlet Conclave, and subtill Jesuits, and bloody Inquisition, are now hatching new projects to undermine and ruine the true Churches of Christ.

8<sup>th</sup>. V<sup>n</sup>—A second passage which the Gent. had almost forgot, is a most notorious untruth, viz. *That the Administrator called the Counterfeit to partake of the Ordinance of the Lords Supper, & that he dissembled to avoide it.* Reader, there is not one syllable of truth in this almost forgotten passage; here are many living witnesses in the Church of *Hexham* to testifie, That the false Jew most earnestly desired the Ordinance, and the Administrator (by desire of the Church) wished him to forbear untill he had cleared himselfe at *Newcastle*; whereupon, he most exquisitely acted the part of a dejected, forlorne, perplexed soule. Imiting his breast, and with tears and trembling (for no doubt he can quake) professed that his soule did weep even tears of blood for those lyes, which he thought no sinne when they were spoken. Thus the Gent. in stead of ours, have Published their owne shame, in this great falsehood: and not onely this. for the false Jew tells them (which being to our reproach, they Publish) *That he looked upon our Baptisme as no more then the washing of his hands; but for the Sacrament of the Lords Supper, that he dissembled to avoid.* But can these Gent. beleieve, that the Papists have any more esteeme of our Ordinance of the Lords Supper, then of our Baptisme? Certainly, our communion is no lesse contrary to their Masse, in all particulars then our Baptisme to their Sprinkling. Is not the same judgement, which the Gent. say is seized upon us, justly saide upon themselves? being given of God to beleieve lyes; and that from the mouth of a known lyar. Truly, although these Gent. judge nothing of God in us, yet for the honour of truth they should have enquired of us, (being but sixteen miles from them) before they had Published these grosse and slanderous untruths. But I proceed to their third passage (which was almost forgot) The Administrator thought to terrifie us, in saying, *this Jew was sent for into the Army.* Ans. I feare, that (in stead of this passage) the Gent. have almost forgot themselves. in usurping the Throne of God boldly intrenching upon his Prerogative Royall; Doe they know

my

my thoughts? God alone knowes the thoughts of men; How then can they say, The *Administrator* thought to terrifie us? I wish the Gent. (who boast so much of the knowledge of the heart and thought) to Reade 2 *Thes.* 2. 4. 10. 11. But why should these Gent. be terrified with the Army? I know not any Professors that feare the Army, but such as are pricipled for person; indeed tis thought these Gent. have not much affected the Army since Captaine *Everard*, and his Brother, stirred up their spirits to persecution by a Petition, which our Noble Lord Generall (like an excellent Christian) slighted. But the Gent. doe every way abuse me, in declaring, that I said, The Jew was sent for into the Army, I said indeed, that the Jew was invited into Scotland by a godly tender hearted Christian, commiserating his meane condition. Being almost tyred with these Passages which had been (as good altogether as) almost forgotten, I hasten, having already answered to all that concerns us, in the false *Jews* Examinations; 'tis our great mercy that God restrain'd him from inventing lyes of us, for out it had come, we must have shared with Lieutenant Collonell *Hobson*, whom here the Gent. present to the world (from the *Jews* mouth, a Person of credit) as a sligher of Ordinances, a neglecter of Family Duties; for (say they) the Jew was much pressed by one, how he could stand under the power of Lieutenant Collonell *Hobson's* Prayers, being so long in his Family: To which he plainly answered, that they used no Family Duties while he was there. How Gospel-like had it been (if these Gent. had enquired the truth, before they had thus Published, defamed the Lieutenant Collonell, living but ten miles distance; I hope he will vindicate himselfe and shew, that he dare not expose himselfe and Family to that direfull curie, Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not on thy name. *Ier.* 10. 25. Having thus wounded the reputation of the Lieutenant Collonell they are pleased againe to let fly at the Administrator, and his Allyes, for crying up the false *Jews* Confession. To which I answer, That if it be well weighed by the judicious Reader, as the Confession of a Jew, it will appeare a very full Confession, of a *Messiah* come in the *Flesh*. For the Gent. have dealt most unworthily, in concealing that part of his Declaration, where-

in much of the excellency of a worke of grace (exquisitely counterfeited by him) is contained, most injuriously breaking off, with a *Cetera desiderantur*. When I demanded of M. Hammond, whether he would have denyed the Jew Baptisme, upon this Confession? He answered, *Yes; because of his many lyes*: But when I replyed, That his lyes were unknowne to me at that time; *Nay then* (said he, *I should have not denyed him*. And now I suppose the Gent. have not forgot any one passage: they have let fly every way, At the Church of *Hexham*, at the Administrator, at their deare Friend, at the Lieutenant Collonell, at Captaine *Everard*, at the Army. and before they have done, My dearely beloved, and most cordiall Fellow-Labourer, will be brought upon the Stage by them. Really, the Administrator hath as good company as he could wish; in this alone the Gent. have been courteous. 'Tis no small mercy (my deare Brethren and Friends) that you and I are counted worthy to suffer shame for his name, who hath suffered the Fathers wrath for us; 'tis one Gospel-marke of illumination, *Partly whilest yee are made a gazing stocke, both by reproaches and afflictions, and partly whilest yee became Companions of them that were so used.*

Heb. 10. 32.  
83.

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*And here I present you with the false Jew, truly and faithfully, as it was Written with his owne Hand.*

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